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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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COOPERATIVE ENTERPRISE WITHIN THE SOCIETY OF FRIENDS

The A. F. S. C. and its branch offices, in collaboration with the Friends Service Council in London, offers to the Society of Friends a special opportunity for cooperation in various Friendly enterprises. One of the ways in which the A. F. S. C. helps to coordinate the activities of the various American Yearly Meetings is demonstrated by the various Yearly Meeting Peace Committees. The Peace Section of the Service committee with its proposals for Peace Action, its distribution of Peace literature and its suggestions to the various Yearly Meeting Peace Committees, becomes a strengthening and unifying agent for all the Yearly Meetings. This year the Peace Section hopes to be of even greater service to the various local Peace committees and hopes to promote a more united action for Peace in the Society of Friends. This is just one of the ways in which the A. F. S. C. helps to coordinate the activities of American Friends.

Another striking example of cooperation is to be found in the inter-relationship between the Foreign Service Section of the A. F. S. C. and the various Mission Boards of the Society. A recent example of this is to be witnessed in the cooperation of the A. F. S. C. with the Board of Missions of the Five Years Meeting in facing the critical situation confronting the school at Ram Allah. When it seemed imminent that the British Government would occupy the school as a barracks for British soldiers, the A. F. S. C., the Mission Board, and the Friends Service Council, all coordinated their services in petitioning the proper governmental authorities to desist from such action. The request was granted, for the present at least. It is a splendid example of cooperative service. It might be mentioned here that since 1927 the "international" and "missionary" activities of London and Dublin Yearly Meetings have been united by combining the Friends Foreign Mission Association and the Council for International Service into the present Friends Service Council. But whether there is any real organic union of various Service groups in the Society of Friends, there is indeed opportunity for more cooperative undertakings.

A recent development in such cooperative enterprises is called to our attention by the Conference on Friends Work in China, which was held in Philadelphia last September. This conference was called by the Foreign Service Section of the A. F. S. C. in order to provide an opportunity for representatives of various groups interested in China to meet together and consider the concerns of the Society of Friends in China. The following groups were invited to send representatives: American Friends Board of Missions—Five Years Meeting; William W. Cadbury Committee; Robert Simkin Committee; Mission Board of Philadelphia Yearly Meeting (Arch Street); Mission Board of Ohio Yearly Meeting (Damascus); Missionary Board of New York Yearly Meeting.

Each of these groups was represented with the exception of the last two named, from which regrets were received.

In the discussions which took place, Howard H. Brinton, recently returned from a trip to the Far East, spoke of conditions as he found them, especially as they pertained to militarism and pacifism. He found a feeling on the part of most Chinese and Japanese with whom he talked that war between these two countries is inevitable. He felt that Friends with an embassy in Shanghai might bring to China representatives who would give the Chinese a different kind of Japanese viewpoint from that which they get from the militarists in China. He also believed it would be beneficial if the same thing could be done in Japan.

Dr. William W. Cadbury, head of the medical work in a hospital in Canton, China, felt that individuals who go to China to do a definite piece of work, such as teaching, or to carry out some other profession, exert an influence beyond our comprehension to measure. He prefers the indirect rather than the direct method of reaching people with our Quaker message, and would rather have one's influence come incident to one's particular profession.

Rufus M. Jones attended a retreat in China some years ago where ten leading foreigners and ten leading Chinese met together for a ten-day period. It was a very significant occasion, and its influence has been felt in China ever since. In the present crisis, he feels that a number of the most striking spiritual leaders in China might be picked out and linked up with leaders of other countries, to join in a spiritual searching, not trying to work out any specific problem, but trying to deepen their spiritual unity with God.

Paul D. Sturge, Executive Secretary of the Friends Service Council, had a long evening's talk with Harry Silcock and Howard Diamond. In a letter to J. Passmore Elkinton he presented some of the ideas for a wider service of Friends in the East. One proposal was for the organization, at frequent intervals, of a small gathering of representatives of the various groups of Friends in the Far East, together with any English or American Friends who might be available. This would help to make the service of Friends in the Far East felt as a whole and really related to the work of Friends all over the world.

The possibility of having resident Friends in one of the more strategic points in the Far East who might develop Center work something on the lines of our work in Europe was discussed. Such places as Peiping, Shanghai, Nanking, Canton and Hankow might be selected. These centers would offer channels for information between the Far East and the home countries. The importance of visits from individual Friends to various groups in the Far East and the possibility of student exchanges were also mentioned.

Those attending the Conference became more fully aware of the need for greater cooperation of the various groups of the Society of Friends interested in work in China. With greater coordination, the work would be more effective. It was decided that there should be a coordinating committee of American Friends on work in the Orient, and that the Foreign Service Section should serve as the coordinating agency. The nucleus of such a committee is to be made up of representatives of the various groups present at this Conference as well as of the following groups: Mission Board of Ohio Yearly Meeting (Damascus); Missionary Board of New York Yearly Meeting; Lucy Burtt Committee; Margaret Rigg's supporters from Race Street Yearly Meeting.

The strengthening of the religious and cultural relationships between Friends of the East and West through the development of Friends missionary, medical, social and educational work on a cooperative basis may be the most significant positive expression which can be made for maintaining peace in these countries.

This is a day in which there is much said about cooperatives. There are cooperatives of almost every description. There surely must be cooperatives in religious enterprises. Let us assist the East and West to cooperate.

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For a New Power of Life

By Rufus M. Jones

The substance of an address delivered this past summer at the meeting of the General Council of the Congregational and Christian Churches.

THE thing we most need today is a deeper faith, the mind that was in Christ Jesus, a dynamic which carries us forward with enthusiasm and great expectation. Canon Barry in an important address some time ago said: "The world into which the Gospel first came was haunted by a disastrous suspicion that somehow or other Man was played out. Moral standards were all tumbling down. Creative philosophy was bankrupt, and the universe seemed to defy interpretation. The weight of life lay heavily on men's hearts." That is a true picture of that age. And some of it is true of ours. Into that defeated world came new tidings, and more than tidings—a new exhibition, a new demonstration, of the power of a life with love and faith and hope at the center of it.

Christ's first concern, the essential feature of his program, was the kindling of love and faith. He makes a new creation out of the man who was a failure, and he does it by making the reality of God absolutely clear and by showing that God is a Being of self-giving love and grace, and by setting men aflame with love. It was that double love, love reaching upward and outward, that was to build the ideal social order which Jesus called the Kingdom. He exhibited a new power of life; and wherever that new power of life has come into operation in men and women it has produced faith and hope and optimism, and it has created a better social order, with the infinite value of the human person at the center of it.

I have been greatly impressed with the preparation which it takes to be a climber of Mt. Everest or to be fit for a polar expedition. The hardness of muscle and clearness of head are of course essential, but in every instance the point of absolute importance is character—moral and spiritual qualities. That was what made Captain Scott and Dr. Edward Wilson such unique adventurers in the Antarctic. That is what made Irvine and Mallory the heroes of mountain climbing on Mt. Everest. It calls for that very highest preparation in these supreme traits of character to be an adventurer in this business of building the new social order.

Our systems of education are strangely uncorrelated with any such aims. They train the more highly gifted fraction of society for exact scientific work and for the intellectual conquest of nature. But they do extremely little to mold the disposition of children, to organize the egoistic instincts and emotions of youth into systems of ideal interests, so that instincts become sublimated and made the driving forces for ideal aims and constructive purposes.

It is an old-fashioned and exploded idea that instincts and emotions are unalterable entities to be "accepted" as finalities. But educators are too apt to lack that pedagogical skill which can remold the person and prepare him for cooperation and struggle for the life of others instead of mere struggle for survival, in a world of stern rivalries and competition.

The cultivation of imagination is essential for any adequate social life, and especially for a stage of civilization in which there is to be a large amount of leisure. But we go jauntily on making persons who can see facts and handle facts and describe facts and measure facts, with very little effort to prepare persons who can have imaginative dominion over facts, who can see what ought to be in a world that is not yet.

Hardly less important is training for effective meditation, for deepening the inner life, for feeding or fertilizing the subsoil wealth of the soul. We learn how to increase speed and to multiply din and noise, but we do very little to practice quiet and to appreciate seasons of hush.

Ruskin said many years ago: "The great cry that rises from our manufacturing cities louder than their furnace blasts is this, that we manufacture there everything but men. We bleach cotton, we refine sugar, we strengthen steel, we shape pottery, but to form a single living spirit does not enter into our estimates." It is still too true even today. We have devoted ourselves to the task of handling things or of handling men, but we have given a very subordinate place to what ought to be the main business, which is preparing persons to live together happily and well.

Our Christianity ought to be re-thought and re-constructed in order to take its part in the creative leadership in this mighty business now on our hands. I can only stop to point out the type of Christianity you find when you go back to the headwaters of it.

It came as a burst of new life, an *elan vital*, a new way, a new power of life, a new passion for humanity, a new estimate of the value of personality, a new faith in man's divine capacity and an amazing exhibition of love as a redemptive force. Its mission centered upon the building of the Kingdom of God out of men of good will, men of good spirit, and its way of building that kingdom was through faith and confidence in quiet, gentle forces, through the practice of love and truth, and through the spirit of sharing and self-giving, even to the losing of self if necessary for the sake of others. It was, and is, a social gospel, not in the narrow sense of a new social and economic theory, or any kind of theory, but rather in terms of a new equality and power of life—a higher candle power, a higher horsepower of life—and therefore a genuine preparation for a new world order.

The Church must stop being absorbed with irrelevant issues and discover how once more to become a buoyant recreative power in actual human life. We need once again to feel Eternity break into time, to stop our asthmatic gasping, the withering of spiritual values, and to lift us out of our thin trivialities, our frantic immediacies, into a realm of unities, and truths and imperatives.

This Business of Growing Up

By Clarence E. Tobias, Jr.

An address recently delivered in Pennsylvania at an anniversary meeting of the Schwenkfelder Church. Clarence E. Tobias, a Friend, is Headmaster of Perkiomen School at Pennsburg, Pennsylvania.

I SPEND my days watching boys grow up and, whenever I can, helping them in this big task. There can hardly be a more thrilling occupation than this, nor one which so often gives an impression of the tremendous potentialities in human beings. There are as many ways of growing up as there are boys, and there are as many pitfalls and problems as there are minutes in the day and days in the year; nevertheless, there is common to all boys a certain normal way of growing up, which leads one to expect certain things from them at certain ages, and to look forward to other developments on the basis of those which have already occurred. A boy's body will increase in size and strength, and he will learn to use it efficiently. A game which is impossible at the age of ten is a joy at the age of sixteen, and a hike which would cause lasting fatigue at the age of twelve will be a source of satisfaction at the age of eighteen.

We watch the growth of the mind with even keener interest. Every new fact, as it takes its place in the mental makeup of a boy, helps intellectual growth. Every concept which is built up out of these facts is a further development. Every habit which tends to increase intellectual efficiency is an indication of maturity. Every idea which becomes fundamental to a boy's thinking, as it is assimilated and used, shows an increasing mastery of the intellectual material of the world. New and finer skills appear, and out of all these factors came attitudes which, as they are expressed in daily life, indicate growth. We need only to contrast the self-centered attitude of a boy of five with the experimental attitude of a boy of ten, and the quizzical attitude of a boy of fifteen with the altruistic attitude of a boy of twenty, to see how attitudes indicate growth.

Growth is, educationally speaking, the discovery and homesteading of new worlds. It is essentially directional; that is, a spreading out into areas which formerly were strange ones. Like physical growth, it is accompanied by more or less pain and struggle, particularly as growth necessitates the abandonment of old attitudes and ideas which will not fit the new areas into which the boy has grown. In a sense, it is also assimilation. It is the seizure of new things, which are made a part of the very stuff of life. When a boy first faces the problem of social justice and sees what it implies for him, he cannot help but take the lesson he has learned from a single situation and make it a part of the deep and dominant material out of which his whole life is built.

Many people forget, however, that growth and education are not merely assimilating the materials which are present in the world, but that growth is essentially the creation of something uniquely new and different out of these old factors because it is a part of a unique personality. To many people, growth is mistakenly only a matter of adding something here and there and somewhere else to some rather nebulous central core—just as one might build up a statue by adding a little bit of clay here and another little bit there until the statue is completed. Such is not the case; growth is much different. It is the process which creates something which is entirely different from anything which the world has ever seen or known before. Essentially, growth is a creative process and therefore, a spiritual one.

Sometimes, when I am camping, or when I am forced to keep bachelor's hall, I try my hand at cooking; and although I may put exactly the same ingredients, time after time, into the dish that I am preparing, it never quite turns out the same way in the end. I claim no genius at creative cuisine. It is a matter of accident. With the boy and his growth, however, not only would uniformity be an accident, but it would be a catastrophe. Therefore, when we say to ourselves: "My son is growing up," "The student in my class is growing up," "This neighbor's boy is growing up,"—we must keep in the back of our minds that each individual's growing up is a stroke of his own individual genius, and that what is produced by the process will be something which is his own—unlike anything else in the world.

The fact that growth is a creative process and, therefore, a spiritual one, calls to our attention the greatest tragedy concerned with it, the fact that so many people never get beyond spiritual adolescence. Ten minutes in a New York subway train, or in any church, or, for that matter, in any ballroom, will convince you that a large percentage of the population would come under the classification of "contented cows." One need only to look at such a person or to talk with him for a few minutes to catch this tragedy of his spiritual immaturity.

Adolescence is the period of promise, of unfolding, of great changes in development. Spiritual adolescence is similar. There is no man who has not passed through it. There is no one who has not engaged in the struggles with questions of the spirit, which are much akin to the quizzical experience of adolescence. There is no one who has not passed through the uncertainty, the amazement at the nature of the self, and the terrific desire for friendship and understanding, which are indications not only of adolescence but of spiritual adolescence. Not always, however, is adolescence followed by maturity, either in the educational or in the spiritual world. If everyone surmounted adolescence and developed into manhood and womanhood, our football stadia would be less filled, our consumption of alcohol would go down, our desire to "take a crack at some furriner" would disappear, our tendency to imitate "get-rich-quick Wallingford" would no longer assert itself, our laziness would be changed into vigor. In short, the burden of civilization would no longer be bogged down; it would be carried, because there would be the shoulders of mature men to bear it.

I am constantly impressed with the tremendous need of the world for mature people; but, even more so, for more people who are spiritually mature. I have said previously that growth is the discovery and homesteading of new areas. There are some people who never either discover or live in the world of the spirit. They are just as surely immature as if they had not learned the other lessons of maturity. The human soul is born into the world; and, because it is unalterably connected with a body, finds itself a citizen of the world first; yet its nature is amphibian. It can, and should, live not only in the world but in the spirit; not only in the material but in the deeper and finer world, in which we can live just as comfortably and naturally as in the material world.

The kind of growth we need is that of a soul who no longer suffers from perpetual adolescence of the spirit, but who has grown into a citizen not only of the material world but also of the spiritual world; the latter co-exists with the material and is separated from it only as two phases of the same thing can be separated, or probably only as we may see the one and miss the other.

How shall we grow into this world? The chief difficulty to be overcome is that of inertia. We seem to be born with a tendency to drowse on the back porch of our spiritual house. There is in every one of us a divine restlessness, which comes, I think, from the fact that there is something of God in every man, which calls him to fulfillment and development into real sonship with God, and there is all around in the world a constant summons to the soul to spiritual development. We are not without stimulus toward the spiritual, but some of us are without energy to respond to this stimulus. It is true we cannot live without the spiritual life, but we can exist without it; and to many people that is enough. To overcome this inertia, therefore, is our first problem.

The second problem, is, perhaps, that we expect to develop spiritually without suffering. But no soul has ever been great which has been guarded from suffering. No soul has ever gone far on the road to spiritual adventure without carrying not only his own burden but also that of his fellowman. No soul has ever been great without having taken seriously the conflict between the good and the evil in the world as a part of our own conflict, and, having struggled with it and overcome it, gone ahead in spiritual development. There could have been no Christ, no Church, and no Kingdom of God without Gethsemane. There can be for us no share in the Kingdom without a share in the struggle for the Kingdom. As long as we expect to hang out on our spiritual door the sign "Do not disturb," when there are people who need help and problems in the world which need our services, there can be no development beyond spiritual adolescence.

Perhaps the third thing which I might mention as a means toward spiritual maturity is the necessity for worship and prayer. Worship is the sense of oneness with God; and although one can worship anywhere, it is no more than common sense to realize that worship at regular times and with other human beings is the normal way to worship. The problem of worship is not to realize our need of it, because we do realize that. The problem is (as it is in the field of ethical values) to do what we know we ought to do; that is, to worship regularly.

Another factor which I would like to mention, and perhaps to stress, is the fact that we cannot become great spiritually without meditation and quiet. Not until we practice the regular budgeting of a period of quiet each day can our souls become mature. From this quiet come dynamic and direction. How can we grow without that dynamic and what should we become without direction? How should we be sensitive to the needs of the world without meditating about them? How can God give us the sense of his own Will for our lives without meditation?

One more fact I should like to mention as a means of spiritual growth. We must grow in society. There is no such thing as a great soul in a vacuum. No soul was ever great while it sought its own salvation alone. The spiritually matured are those who are Christlike in self-forgetfulness as they attempt to build the Kingdom of God.

What is the effect of this spiritual growth? Perhaps it can best be expressed by saying that the spiritually mature person is one who finds himself to be a citizen of a new universe, walking a road which has no detours and which he knows leads to God. It is a new universe, because it is a deeper and broader and more radiant universe. His own soul transforms it. There is new sound to the voice of the lark, a new fragrance in the woods, a new Voice comes from the City, a new light shines upon the hillsides. Each person we meet has a new appearance because our own spiritual vision transforms him into a son of the same Father. Each thing he does takes on a new significance, because spiritual vision comes from a unification of purpose in life, which makes all of the non-essential activities disappear from life.

There is one great difference between growth from spiritual adolescence into spiritual maturity which is different from physical or intellectual growth. Spiritual growth is the unique cooperation of the deepest and finest in man with the grace of God, a growth which is impossible for man alone; for, no matter how fine a man is, spiritual growth cannot come through his own effort; it must also have the grace of God. Yet, no matter how much the grace of God is present in his life, ready to break through and light it up, it is not possible if the man remain indifferent or refractory. Spiritual growth requires this cooperation between God and man, so that man may be really perfect, really mature, really useful in the Kingdom, really consecrated in his service to others, and really assured of that immortality which is further growth beyond this world.

Perkiomen School, Pennsburg, Pa.

Four Hoosiers at the Hub

In the State that "Has Everything"

CALIFORNIA is a long and ambitious name that manifests a strong acquisitive tendency. It wanders up and down over a large portion of the Pacific Coast, seeking what it may devour. On the south, it reaches down into Mexico and hooks itself onto an extended peninsula. At the other extreme, it frets impatiently at its northern border, laying claim now and then to such scenic features of southern Oregon as Crater Lake, and casting a covetous eye northward toward the Columbia River.

Expansive City Limits

Very much as California was annexed to the Union, the Golden State would continue this annexing business on its own. And how well its cities catch the idea and follow suit! We were driving southward from Santa Barbara, somewhat behind time because of an unexpected detour that meandered for many miles among the barren hills of Southern California, when altogether unexpectedly, we faced a sign, "Los Angeles City Limits." For all we could see, we might be riding through the wide open places of eastern Montana, but there was the sign, unmistakable, assuring us that we were near "journey's end." That was in the afternoon, and night was hovering o'er us before we saw anything that reminded us country folks of a city. A few days later, as we drove on south, we found the city limits of San Diego rambling northward toward those of Los Angeles deploying southward. One of these days tourists may

find themselves driving the entire length of this State of expanding boundary lines without ever being outside city limits.

This expansive trend is further shown by the attitude—and amplitude—of every blown-in-the-bottle-Californian. "What beautiful grapefruit!" exclaimed a tourist who was being shown the wonders of the State. "Those? Oh, they're lemons but a bit small due to rather a bad season," replied the Golden Stater. "And what are those enormous blossoms?" asked the visitor. "Just a patch of buttercups." After a while they reached the Sacramento river. "Ah," said the tourist, grasping the idea, "I see somebody's radiator is leaking." "California has everything," is the proud boast of the true Californian. And what it doesn't have it claims.

The Party of the First Part

California is divided into two parts; the Los Angeles area constitutes the party of the first part; what's left of the State outside its "city limits" constitutes the party of the second part. When one speaks or writes of northern California, the adjective is used as a geographical generalization, and is "kept down," in printer's parlance. But when you speak of Southern California, Southern is always capitalized—that is, if you want hospitality over night. There is no vagueness of generalization here. It means, to the Californian, haven of happiness. And if you don't watch him he will extend the "city limits" by slipping another "e" into haven!

After this little introduction, we paused and opened the day's mail. We found a letter from a restive California reader who says he is resident in a country God never forgot! That's good, and reminds us of the story of a man who, by hard work and much ingenuity, changed a hopeless looking plot of ground into a very garden spot. His minister came along and said, "That shows what God and man can do working together." "Yes," retorted the gardener, "but you should have seen this place when God was running it by himself." (Explanatory footnotes unnecessary.)

In Pasadena the Golden

One of the early and well known garden spots to be developed in Southern California lies at the foot of the Sierra Madre Mountains. It might have been called Paradise Valley, this earthly Jerusalem the Golden, but was named Pasadena. This was our particular haven on entering the country beautiful. There should be a "straight and narrow way" leading to the land of pure delight, but we failed to find any such as we turned off from Highway 101, and sought by devious ways to route ourselves to Pasadena. We submit the suggestion to the Chamber of Commerce that a few well placed signboards would be appreciated by well intentioned tourists determined to see Pasadena first.

Paradise, however attractive, is a lonely place without friends, and it was friends above all that led us to this lovely city. We drove straight to the waiting home of Wallace and Ivy Jo Newlin, whom we had known at Berkeley years before when we were all young folks together. Wallace and the writer had lived as fellow students in the Lamb home, and later he "stood up" with us on the fateful occasion "when a feller needs a friend." We were thus companions in arms so to speak. "Now it could be told" as the two couples met in pleasant reunion, each reinforced by a brace of daughters to help keep us in the sweet spirit of spring.

Californians Were Ever Thus

Speaking of spring, reminds us that on the day after our arrival, when dinner guests in the home of our cousins, Herman and Lydia Hill, the latter showed us a recent fiftieth anniversary edition of the Pasadena *Star*. In it were reproduced extracts of material which appeared in its first issue, published April 21, 1886. We were intrigued by this naive note: "Whittier, the sweet spirited Quaker poet has been 'snow bound' during the past winter at his New England home. He should buy a home in Pasadena where 'the orange and lemon are white in their bloom' all the year." The next Christmas, doubtless, the editor sent a picture postcard to the New England-loving poet, saying "Wish you were here." In short, Californians were ever thus, time without end.

As a matter of fact we are not inclined to blame them. They may not believe it, but even we have to be on the watch to keep from slipping a bit when in the midst of such tropical allurements, from growing effusive. The spell of the thing does get one, as this travelogue clearly demonstrates. Eh, what?

Seeing Pasadena and Environs

For the three days we were in Pasadena, the Newlins placed themselves at our disposal as entertaining and conducting hosts. It was a case of "seeing Pasadena" on the run (for we must get our visiting done) but we saw it: its beautiful homes and palatial premises, its palm-bordered drives, its garden-lined arroyos, its green-swarded Rose Bowl, its far-famed mile of Christmas trees, provided by the avenue of the graceful Deodars, the Huntington Library and Art Galleries with spacious gardens roundabout, and the city schools and colleges. Among the latter we were specially interested in the fine modern High School in the north part of Pasadena of which Wallace Newlin is Principal, having under his guiding care some twelve hundred pupils.

Some side trips were taken, including a visit to San Gabriel Mission, with its picturesque outside staircase, overhung with the graceful branches of stately pepper trees; to Crown Hill, if that's the name, where folks go both to be married and to be buried, to gaze upon that marvellous, mosaic reproduction of Da Vinci's "The Last Supper"; to the beach at Santa Monica; to the Pacific Palisades for picnic lunch; and last—and depending upon the point of view whether least or not—to Hollywood and Beverly Heights!

In the last instance it was a case of being personally conducted by the quartet of daughters, who led the way in one car, the old young folks trying to keep up with them in another. The girls had procured a guide to the residences in Beverly Heights, and on locating homes of screen celebrities, would wave us alongside to a stop, to be told that "on the left you see," etc. in approved spieler style. It was a unique and hilarious experience. Apart from its intimate association with moving picture stars, however, we freely and enthusiastically declare Beverly Heights, with its variety and freshness of architecture, to be the most attractive suburban district we have ever seen.

Meeting Pasadena Friends

As already indicated, seeing Pasadena included seeing Pasadena friends, of whom we are happy to have not a few. Singly and in groups we saw them. At a well attended Monthly Meeting session on a hot night, we were somewhat diverted at hearing plans proposed for installing a new and more adequate heating system. This in the land where "the orange and lemon are white in their bloom all the year!" This burning question disposed of, we were given full opportunity to speak what was on our heart, after which we met many friends, old and new.

On another evening, following a delightful dinner hour with Edwin and Frances McGrew, we mingled with friends who gathered at the Friendly manse to greet the visitors. In view of long-time associations, this was as another home-coming occasion for us. We have known Edwin McGrew from the time he went to Newberg as the boy-president of Pacific College when the writer was the boy-editor of the Newberg *Graphic*. Then, after many years,

Frances Mitchell was our secretary at the Central Offices in Richmond, until she went off with a handsomer man. The pleasure was all theirs—except as one rejoices in the happiness of his friends—pleasure that has manifestly abated not in the passing years.

Where the Quaker World Goes By

Wherever else visiting Friends may go in Southern California, they have one ultimate objective. As water seeks its level, so do Friends gravitate to Whittier, a sort of heavenly home on earth for migrant Quakers. There is just one thing—peradventure there may be two things—that is not said with impunity by visitors from the eastern hinterlands: that is to refer to California in general or Whittier in particular as being isolated. It is we benighted outlanders who come from such provincial and remote points as Philadelphia or Richmond who are isolated. Move to Whittier and see the Quaker world go by, we are exhorted. And that's just about what one may do if he will take his stand at the corner of Greenleaf Avenue and Philadelphia street.

Just a Few Guarded References

In the second place, (and we need not question mark this with a "peradventure") Southern Californians will simply not tolerate any trifling remarks about their climate. A "defi" on this delicate subject was thrown in our face publicly by no other than one of our very best friends, David E. Henley. Probably he did it for our own protection because he is a friend. "You may say anything about us you please," he said, "but you must let our weather alone."

The evident cause of this vehement admonition should be explained, if we may do so without violating our parole. When we arrived in Whittier, the atmosphere was such that had we been anywhere else it would have been called sultry and humid. On our first morning there we heard a noise that seemed to come from the sky. Had we been in Indiana, we would have called it thunder. Drops of moisture fell which are ordinarily referred to as rain. Not many miles away, a woman at an Iowa picnic was struck by an electrical phenomenon known in the hinterland as lightning. If such it was, it must have been a kind of tame lightning—perhaps trained lightning that had wandered off from a movie set at Hollywood—because the woman "came back" to exclaim, "And to think that I had to come from good old Iowa to Southern California to be hit by lightning!" At least she thought she knew what struck her. But why all this constraint and suppression? Do Californians forget that they live in a State that "has everything"?

Loving Kindness Without Stint

Our lines were certainly cast in pleasant places while at Whittier. We were the house guests of our cousins, Sarah V. Sharpless and son Ralph at their hospitable ranch home in the heart of the East Whittier citrus-growing section. Living in the same yard were other cousins, L. J. and Lavina Stanley, who shared in caring for the visitors, and with other relatives coming in to visit, we had a very cousinly time together. Furthermore, this opportunity to observe something of the care and operation of an orange grove, proved an educational as well as an enjoyable experience. We were made to realize again, as we picked the luscious fruit fresh from the tree, that there is indeed no excellence, even in this glorious Golden State, without great labor.

During our four or five days at Whittier, as at Pasadena, we were fairly overwhelmed with kindness by our many friends. This was the fifth visit there for the writer, who was therefore partly prepared for so many evidences of warm friendliness, but for the rest of the family it was visit number one and they were deeply impressed. Vocal and public expression of friendship was given at a fellowship gathering at the city park on Sunday following the morning meeting for worship at which we spoke. A large number of friends and relatives joined in a picnic dinner, after which warm words of welcome and appreciation were spoken, in which the serious and the humorous were delightfully mingled. Supplementing this more or less public occasion, were those we had in homes and smaller groups in which good fellowship was free and unconfined.

By Whom We Had Been Taught

We found that our friends range themselves rather naturally into groups. Priority of these groups belongs to former teachers, of whom we rejoiced to see these again: Thomas and Olive Newlin, he having been President of Pacific College, and our teacher and faithful monitor, from the time we entered the academy till we were graduated from the College; John Henry Douglas, Jr., in whose Philology class we came to appreciate the romance, history and finer meaning of words. In this group really belongs his sister, Mellie Douglas, whose friendly tutelage years ago, proved that some of the best teaching and inspiration is to be had outside the classroom. Also to be mentioned appreciatively in this connection is Sarah Vore Lewis, whose husband, Charles E. Lewis, was a beloved teacher. Our one disappointment was in our failure to see another dear friend and instructor of Pacific College days, John Jessup. The nearest we came to it was in greeting his brother, Elmer, a Pacific College mate.

Former Office Colleagues

Another group was comprised of those at one time connected with us at the Central Offices at Richmond. We had already seen Mary Elliott Edmundson at Newberg and, as already related, Alta Jewell Green at Sacramento, and Frances Mitchell McGrew at Pasadena. To this list we now added B. Willis Beede, with Juanita Beede, David and Lila Henley, and Hilda Hickman Harrison. We visited one forenoon with Willis and Juanita, and with the latter's mother, Mary Ballard, at their ranch in East Whittier, which Willis is administering with the same care and efficiency that characterized his direction of Mission Board activities. But "once removed" from this group were Dr. Herbert Tebbetts, with his family, and Edith Tebbetts Clark, who with her young son came up from Elsinore to see us, since their father, Charles E. Tebbetts, was the first Administrative Secretary of our Friends Foreign Mission Board.

Then there were former college faculty associates—the President Mendenhalls and the Professor Coffins, and a little later the Dexters and the Louis T. Jones'—and others who had been fellow residents at Richmond or Newberg one time or another. There were old Earlham College mates— Katherine Jenkins Tomlinson, Cass Rees, and Albert Small of Long Beach. In addition to all these, was the larger group of friends which we had made in California on former visits, or in other parts of Quakerdom through Friendly channels. All of which seems to show, by illustration, how Whittier, away out on the Pacific rim, instead of being isolated, serves as the crossroads of American Quakerism.

Heartening Loyalty at Whittier

Right here we desire to speak our appreciation of the substantial loyalty, and the wider outlook, which we found to characterize so large a group of Friends at Whittier. They are keenly interested in the Five Years Meeting and in the cooperative work of Friends

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GLORIA TRANSIT

The summer is dead,
And Autumn leaves flying.
Her requiem said,
The summer is dead,
And softly we tread
On her garlands low-lying.
The summer is dead,
And Autumn leaves flying.

ALBERT W. MACY.

everywhere, are looking forward to the World Conference next September, and were finely responsive to the presentation of these inclusive Friendly interests which we made at an appointed meeting at the church Monday evening. And when speaking of loyalty, may we acknowledge gratefully the faithful service of Emma F. Coffin, correspondent and representative of THE AMERICAN FRIEND at Whittier. Furthermore, we were very conscious while there that the loyal spirit of Eliza Armstrong Cox goes marching on in the lives of those who emulate her devotion.

One afternoon we drove out to the East Whittier Friends Church to call at the home of Harley M. Moore, the pastor, recently appointed Yearly Meeting Superintendent. As he showed us over the meetinghouse, we wondered why we had never known of its attractiveness and spiritual appeal. We felt that worship would be the most natural thing in the world in that restful meeting room. Close by we called upon Martha Mitchell, whose late husband, Andrew F. Mitchell, was "heard gladly" by many of our readers from Indiana to California. This seemed to be an afternoon for pastoral calling in reverse—"laymen" calling upon ministers—for another call out East Whittier way was made upon Ellis and Clara Maris Wells, the latter, and her two sisters whom we had already seen in town, being numbered among those "blood and skin" relatives of ours who cluster about Whittier.

THE SACRAMENT OF THE AVOCADO

While Whittier folk adhere strongly to the Good Book, they adapt its passages to their present life in Kingdom Come. For example, if they were getting out a Southern California version of the Scriptures, a familiar line would be changed to read, "under his own vine and avocado tree." Barren is that home that does not boast its avocado in the rear garden. The avocado is the sacrament of fellowship—a modern equivalent for the oil of gladness. If Whittier Friends should observe communion, each would partake, not of wine, but of the meat of the sacred fruit, the avocado. In a novel, "The Choir Invisible," widely read when we were young, one of the lovable characters was a flute-playing parson, the lilting strains of whose flute were reserved only for those who were attuned to his music-loving spirit. It was a concession and a tribute when he would turn wistfully to a friend and ask, "Would you like a little music?" Similarly, as we called upon friends at Whittier, ever and anon after we had fellowshipped a while, a gentle, genial glow would suffuse the face and our friend would softly say, "Would you like to come out and see our avocado tree?" And then we knew we had been received into the charmed circle. Comparisons in so intimate a field are no doubt particularly odious, but we are inclined to yield the palm to Henry Douglas for the lordly height of his avocado tree, and to William V. Coffin for "the fruit of the tree" in size and abundance. Upon each of our daughters, Dr. Coffin conferred an avocado and we departed in quietness and peace.

On Sunday evening, to mark the end of a perfect day, Homer Sharpless took us for a drive into the La Habra hills, winding up and around rolling orange groves and alluringly secluded villas, until we had a wide-sweeping view of the countryside stretching away to the sea. A few days later, on leaving Whittier, we drove southward through the rich citrus belt of Orange County, and appreciated anew what the golden fruit has done to add fame and content to the name, Golden State.

LET ALL RISE AND SING!

Yes, California has everything. It has the winter of eternal snow on Shasta and the summer of burning sands in Death Valley; it has leaping cataracts, emerald lakes, and sundry rivers—rivers facing up and rivers upside down, wet rivers and dry rivers; it has heaven-inspiring Redwoods and gaunt, spectral oil derricks; it has barren hills and blossoming deserts; it has one thousand miles of coast line with magnificent harbors, and an inland empire rich in agriculture, minerals and scenery; it has the golden glow of the sunkist oranges, the radiant beauty of its oleanders, poinsettias and poppies, the grace of its palms, and the aroma of its pepper trees and eucalypti—and of its oil wells; it has its medieval missions and its modern movies; it has its irrigation ditches that would go round and round the world and round again; it has a smoking volcano on Mt. Lassen, and a billion smoking smudge pots in Goshen. Will the audience please rise and join in the chorus—"California has everything"—but modesty!

W. C. W.

A STORY OF COOPERATION WORTH TELLING

For the past twenty years the different denominations working in Latin America have cooperated through the Committee on Cooperation in Latin America, which was organized at the Panama Congress in 1916. I recall hearing Charles E. Tebbetts, who represented Friends at that conference, tell about the gathering. It interested me greatly for it was the first effort of the church about which I had known to face frankly the problems of over-lapping and to plan constructive steps toward cooperation and division of territory.

Since it was organized, this committee has had the leadership of two outstanding men, Robert E. Speer and Samuel Guy Inman. Dr. Speer served as chairman, and never missed a meeting if he was in the country. Dr. Ralph E. Diffendorfer of the Methodist Board was appointed chairman upon the resignation of Robert E. Speer last Spring. Samuel Guy Inman has been the devoted Executive Secretary. During these years, he has been an unofficial "goodwill ambassador" between the United States and the Spanish-speaking Americas. He is considered an authority on Latin America and is consulted not only by religious or mission groups but by educational institutions of both continents. Students authors, and travelers turn to him for information and advice on a variety of subjects. Our government refers to him people who wish to teach or do other work in Latin America. His responsibilities have so multiplied that beginning this year the Committee is to have an associate secretary who will carry part of the administrative burden.

Through the Committee, the Christian work of 21 countries has been co-ordinated. This represents 32 boards with 1,750 missionaries, 168 mission schools, 104 religious papers and 58 hospitals and clinics. We Friends do not have extensive work in Latin America, yet through membership in this Committee we do participate in a broad program of evangelistic and educational work. Each Board can receive the benefit of material published by the Committee, which includes Spanish hymnals, Sunday School helps, books, and magazines. It seems well worth while for us to share in this larger fellowship.

There are three sub-committees which carry responsibility for different areas: one on the West Indies, one on South America, and one on Mexico. It has been my privilege to serve for two years on the Mexico Committee and I have found it most interesting and instructive. Recently, I met with the executives of the Boards as proxy for Merle Davis. The purpose of the meeting was to consider future policies and possible changes. That experience led me to write this little account for I was impressed with the thought that our membership as a whole understands little of the work done by some of the inter-denominational organizations in which we have our share of responsibility, and through which our efforts may be magnified and our influence increased.

JENNIE CARTLAND CALLISTER.

Brooklyn, New York.

LOAVES AND FISHES FOR THOSE ABOUT US

By a Non-Quaker Friend

Few of us read without sober thought the story of the hungry multitude, of how they were sent away "filled" in the eventide of a day long ago. In our contacts with fellow men we find the hungry very often close at hand, and when we survey our resources do we not have much the same feeling of inadequacy as had those followers of Jesus in Galilee? And do we not often lament, "If only we could have known sooner, we might have planned better," instead of making use of the few loaves and fishes that are ours?

Events came in unexpected sequence in this story that the disciples never forgot. They had been called out into the country that they might rest awhile from the confusion that was a part of the life in the villages and cities. But the people, as individuals and in groups, follow, too, until they are surrounded by the eager crowd, and Jesus spoke to them of the Kingdom of God—not as their teachers had taught them, not of spectacular, sensual triumph over others, but of the working out of those good tidings in their daily lives. He called them blessed—the poor, the hungry, the sad, the down trodden, the hated—blessed! What "mile" their wild dreams asked of Him we can only guess, but we know that He gathered them to Himself and went "two miles" into a realm of undreamed deliverance for them.

Listening to the words of simple truth and beauty, they continued with Him, and probably none thought of what His quick intuition saw so clearly, how they would faint all along the homeward way. It is evident the disciples were taken aback sharply by the words, "Give ye them to eat." The thought of bakeshops in neighboring villages does not make the crowding masses seem less appalling. Yet with a few quiet words from the Master the dismay of the disciples faded into the background. We can almost see them as they move in and out among the unsettled crowd, leaving behind them orderly groups reclining upon the abundant grass. And the few loaves and fishes are taken and blessed and broken and shared. It is a beautiful picture as Jesus makes ready to send them away, refreshed, and forgetful of the baskets of fragments over and above their needs. The disciples were sent away first, and no record has been written for us of those gracious, parting words that were written on living hearts while the evening winds blew cool and sweet on that hillside.

The anti-climax, how there were those who did not truly listen, those who failed to follow Him the "second mile" and sought to force Him into the mold of their own sensual dreams, the Fourth Gospel relates for us. We need to remember how distinctly Jesus contradicts their assumptions of magical power, even as we need to remember the demonstration of unknown possibilities which the practical, limited reasoning of the disciples needed.

There is with us much of "giving to the poor," but just how much of all this giving is motivated by Jesus' conceptions of humanity and of God is a question. Two principles, which in the examples of the gospels are emphasized and which we so often neglect, are that giving should be to those who ask, and that the sharing of possessions must be done quietly. Is there not an almost unthinkable amount of clangor about even the most Christian of charities as we manage them; and is not a woeful amount of it, directed to those who are unable to assimilate it?

Can we think of those who come to us as Jesus thought of those who came to Him? Can we follow Him—look beyond political movements, institutions, "drives", and budgets? Can we refrain from dishonest profits, investments in infamous industries, and ostentatious endowments? Can we with St. Paul labor that we may have to give to him that needeth?

Jesus' teaching about prayer has cut across the habits and customs of many, but faithful humble followers of Him have never failed to find in the secret closet of the soul a trysting place of the Most High, even as He said. And to us, who care for the hungry in body and soul, must there not come a much deeper and clearer vision of His teaching concerning our ministrations to human needs, a vision that shall show to us the way of fulfillment of the laws of truth and kindness in all our human contacts? For the road of practical apathy toward human suffering too often appears easy and logical to fore-shortened vision, and the superstition of magical intervention is apt to be widespread and popular. It is our part to remember the possibilities that lie in the few loaves and fishes that are ours, close at hand, when they are broken and shared according to the eternal laws of the Kingdom of God.

JUST A FEW DEGREES OF TEMPERATURE

By Tom Alderman Sykes

Did you ever stop to consider the difference a few degrees of temperature make to growing plants?

It came home to me as I walked around Charleston, S. C. Practically every garden was ablaze with blooming poinsettias, and the streets were lined with palms. High Point is not very far away, yet we know no such joy as those Charleston blooms afforded, and all because a few degrees of colder temperature prevail in our district.

It set me thinking about "spiritual things," and the truth is as real in that field as any other. Low spiritual temperature means that all beauty and fragrance will die out. It means growth will stop. It means death will follow. And that is just what is happening today in a lot of lives. Lowered spiritual temperature, with its black discouragement and despair and gloom, grips us. Of course in the fields of nature we rejoice that one day Spring will bring new life and new growth, when the temperature is once more raised.

We are told that materialism is the curse of our time. I don't believe any man with a conscience can be a materialist. I do believe that conscience is very much like a plant which is subjected to weeds and low temperature with many of us today. We know that weeds will choke out growth, and we know that low temperature will kill—and that is exactly what has happened to so many "Conscience Plants." They haven't had a chance to grow.

Someone has said "Conscience is the voice of God." If that be true then the death of our conscience becomes at once more serious. Life and growth are also spiritual propositions. Jesus made that plain. He bade us see the care of God at work for the birds and flowers; that the same love that perfects their beauty is actively at work for us.

Our one need is, that by trusting His love and care, our hearts will lose their worry and fear, and new spiritual growth will result from that raised spiritual temperature—with new soul and growth and beauty.

PRIZES OFFERED FOR PEACE POSTERS

The Women's International League for Peace and Freedom is offering nine prizes for illustrated peace posters. Only students and pupils can participate in this contest which closes on February 12, 1937. Persons interested in competing should apply for printed instructions and suggestions for slogans to Nancy J. Babb, Peace Poster Prizes, 140 North 15th Street, Philadelphia, Pennsylvania.

The peace posters submitted in the 1935-36 contest are now available for a free traveling exhibit to any organization or school that will accept responsibility and transportation expenses.

Our Task as Christians

By Theodore Foxworthy

This is the gist of an address on "How May Our Church Organize as a School in Christian Living?" given at the Pastors' Short Course of Indiana Yearly Meeting held at Dewart Lake in July.

"THE greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life." These are the words of a great writer on child psychology, Antoinette Abernethy Lamoreaux, in a book entitled "The Unfolding Life." And that is our task as Christians—the task of saving life. How can we do it? How can our meetings organize as schools in Christian living? These are significant and important questions, to which we must attempt an answer.

The International Missionary Council which met at Jerusalem a few years ago described religious education as follows: "Religious education in the Christian sense includes all efforts and processes which help to bring children, young people and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine." This statement includes a great deal, but, even so, it does not over-emphasize the responsibility which rests upon the Church.

Let us visualize the vast army of youth and children in America. Shall we watch them go by? There are 42,000,000 individuals under twenty-five years of age. Four abreast and four feet apart, they would make a procession 7,954 miles long. Walking three miles an hour and twenty-four hours a day, it would take them fifteen weeks and one day to pass a certain point; if allowed to rest at night, they would require eight months and twenty-five days to pass a set position. As a Church we share in the responsibility of training that great multitude, and we must face our task with the realization that with many of them it is "now or never."

If the rising generation is to be won to Christ it must be won during the plastic years of life. In his book entitled "Leaders of Youth," Hugh Henry Harris speaks of the "crystallization of character toward the good and toward the evil," and tells of an investigation made of the religious experiences of 1,784 Christian men and women, which disclosed the fact that the average age of religious awakening among them had been sixteen and four-tenths years. He also calls attention to another study, one made of over a thousand delinquents in order to understand the factors that entered into their delinquency, which demonstrated that, in general, criminal offenders begin their law-breaking in their youth.

While emphasizing the importance of religious education for young people, we must not forget the nearly ninety million adults in our country, most of whom in one way or another exert an influence upon our boys and girls. If we are to affect permanently the youth of today we must enlist the co-operation of mature men and women. The value of intensive work with adults, especially with parents, is shown by a story told in the pamphlet, "Parents as Teachers of Christian Living." A church which for more than a quarter of a century had maintained an average membership of more than a thousand, carefully recorded over a period of fifteen years every case of withdrawal of a child or young person from the Sunday School. Eight hundred of these withdrawals were for inadequate and unsatisfactory reasons; in seven hundred and ninety-seven of the cases neither the father nor the mother was a member of the Sunday School.

But to return to our original thesis: How can we save life and how can we organize our meetings as schools in Christian living?

1. First of all we must classify the types of people we are seeking to reach and to train, and plan our program so it will be comparable to projects and procedures met with in the secular realm of their activities. That sixty to seventy per cent of our young people are high school graduates is a fact that must be borne in mind in planning for our church schools.

2. If our meetings are to properly function as schools in Christian living, they must have the proper leaders, persons thoroughly consecrated to Jesus Christ and the Church and possessing the qualities of heart and mind required of successful leaders in every field. Ralph A. Felton in his book, "Our Templed Hills," lists these prerequisites for effective Church leadership: putting responsibility on others; appealing to people for co-operation; sincerity; devotion to the task; unselfishness; friendliness; and an understanding of and interest in people.

3. Our leaders must be given adequate equipment with which to work. Schools and colleges have equipment; factories, business firms, farmers, have it; and yet dozens of our Churches cripple along with practically nothing with which to work, hoping nevertheless to draw and hold the interest of a large number of people. We fool only ourselves thereby. Not until we catch the vision of spending money for church schools of religion as freely as we spend it for cars and trucks and tractors, for business and day schools, for office and home supplies, will we begin to make spiritual progress in keeping with our material advancement.

4. To be organized properly we must have a program that will challenge all classes and meet all needs. Suitable objectives for church services are set forth in a book on "Training the Devotional Life," by Weigle and Tweedy: "To help children to become men and women of sound individual habits of devotion, members of the church and regular participators in its worship, who have committed their lives to God through Jesus Christ and have experienced His redeeming, regenerating grace, whose worship issues in lives of Christlike service, doing God's work in the world, and who have begun so to know God through worship as to have entered here and now upon eternal life."

In addition to a well organized, departmentalized Bible School, fully equipped, efficiently officered, and supplied with trained and devoted teachers, there should be special study classes on such vital topics as Missions, Stewardship, Peace, Temperance, Church History, Bible study, International Relations, Church Doctrine, etc.

Place should also be made on our church programs for expressional activities. That these should be under pastoral leadership is almost self-evident, for, as Charles Jefferson says in his book on "The Building of the Church," a church "likes to feel itself in the grip of a man who knows where he is going. A minister should use his people, not carry them. The more work the members do, the more do they grow in grace and in the knowledge of Jesus Christ."

Thoroughly planned and organized recreation should also be a part of our church program if we hope to attract and hold our young people. While it is impossible and undesirable to compete with secularized amusement, we can appeal to young people by providing a constructive, wholesome play life.

Finally, we must be organized with

(Continued on page 466)

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

A NEGRO FRIEND SPEAKS FRANKLY

Editor, THE AMERICAN FRIEND:

I am a Negro. I am nominally a member of the Society of Friends. For a number of years I have wondered whether or not I belong in the Society but, because of the strategic location of the particular meeting of which I am a member, the meeting being in the heart of a Negro residential district, I have remained in the hope that through some accident the people of the community would become interested in the Society of Friends and would rescue us from our lethargy by confronting us with a situation from which we could not easily escape. I have used the word "accident" advisedly, as it has long been evident that no deliberate overtures to the community would be made by our meeting. This, however, was not the destiny of the meeting.

The property was sold. The meeting moved to a more comfortable location, a location in which it would not be so constantly confronted with what is perhaps our most critical social problem and the center of some of our most critical economic problems. I am left to decide upon a next step.

It seems to me to be impossible for me to continue as a member of a group which wraps its cloak about itself and walks by on the other side. I am aware that my family and I are personally welcome as members of this meeting. I am also aware that we are less obnoxious to the meeting than Negroes as a group for the simple reason that the members are personally acquainted with us. Another Friends meeting in our city, a number of whose members, some time ago, attempted to face the same problem from which our meeting has retreated, offers an alternative and a welcome. Another religious society in a "friction area" near the edge of this same Negro residential district, intrigues me by the manner in which it has faced this situation in which it finds itself.

The Society of Friends, of which I have been a member since I was nine years old, has given me a religious idealism from which I shall never escape. For this idealism and for religious training in Sunday School, in public school in a Friends community, and in a Friends college, I am permanently indebted. Yet, I am convinced that to continue to contribute toward the opiate which makes it possible for Friends to be "hearers only, deceiving *our* own selves," is not an act of kindness and does not in any measure expiate my obligation. Therefore, I am wrestling with the question of my duty to society, to my community, to my family, and to myself.

A NEGRO WRESTLER.

A FURTHER CORRECTION

Editor, THE AMERICAN FRIEND:

May I encourage James F. Furbay to try once more to get straightened out about the author of the hymn, "In the Cross of Christ I glory"? He says—after correction—that "Sir John Bowring was a naval commander in the British service, and helped to force the opium traffic on India." Neither statement is correct.

The opium traffic never was forced on India, and Sir John Bowring was not a naval commander. He was in the British Consular Service, and became Governor of Hongkong, Plenipotentiary, and Chief Superintendent of Trade from 1854 to 1859.

Sir John visited the Portuguese colony of Macao, near Hongkong, and saw standing there the facade of a church, the rest having been destroyed by a terrific storm. The bronze cross remained high and serene, and this moved him to write the beautiful hymn which is sung far and wide. He was also the author of "God is love, His mercy brighten." He had a difficult post, and was not a popular Governor; but he was a religious man, and he ended his days quietly in 1872, at the age of 80.

ISAAC MASON.

Worthing, England.

PUBLIC ENEMY NUMBER ONE

Editor, THE AMERICAN FRIEND:

I take the liberty of quoting from Garland Hanson's interesting article on "Public Enemy Number One" in the September 17th issue of THE AMERICAN FRIEND. "Two different methods have been advocated to remedy the evils of the liquor traffic. One of these is prohibition. The other is regulation."

Both of these methods have failed. We who advocated prohibition and voted for it failed to act consistently as good citizens and killed it. A good citizen advocates good laws, votes for good men to make such laws and for other good men to enforce those laws, and he, himself, helps the officers and the courts to enforce them by giving information and evidence.

We Prohibitionists advocated a strong temperance law and elected men who passed the Volstead Act, but we often failed to vote for good men to enforce the law, and the majority of us were too cowardly to report violations or to help the officers or to give evidence. Prohibitionists thus caused the law to fail. It takes more than talk to make prohibition. Is it any wonder the public is disgusted with us?

Regulation failed before the day of prohibition, and is failing now, as is proven by the great amount of drunkenness and by the corruption and fraud caused by revenue. Regulation means that certain things are forbidden. Forbidden things allure and are attractive, especially to our young people. Let us try another method.

If we let it alone, booze cannot hurt us. It is the misuse of it which is harmful. We should cease making booze a forbidden thing and allow anyone to make it and anyone to sell it "without let or hindrance"—no license or revenue. Money is power and the revenue will cease for advertising, propaganda, corruption, and so forth. Kill the liquor business by removing the revenue and the thrill of the forbidden. Put the drunkards in the county infirmaries at hard work with other inmates and with those who make or sell poisonous booze.

H. C. BARRETT.

Round Hill, Virginia.

ANY ONE INTERESTED IS WELCOME

The Fall meeting of the Friends World Conference Committee will be held in the Friends Meetinghouse at East Fifteenth Street and Rutherford Place, New York City, New York, on November 6. The afternoon session will convene at 4:00 o'clock. Supper will be served at 6:30. At 7:30 Patrick Murphy Malin, who attended the Friends International Conference held at Jordans, England, this summer, and visited Friends Centers in Europe, will describe for the Committee some of the ways in which the World Conference can make a contribution to the solution of the problems confronting the Society of Friends both at home and abroad.

Anyone interested in the Conference plans is welcome to attend, even though he is not a member of the committee. Please be sure to notify Louise Stubbs before November 1st, if you wish to have a reservation for supper. Her address is 221 East Fifteenth Street, New York City.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

LITTLE GIRL WITH SEVEN NAMES

BY MABEL LEIGH HUNT

Frederick A. Stokes Company, $1.50

Between jolly Uncle Mark and the rosy cheeked Quaker lass who was his niece there was a joke of long standing—the seven names which her parents, fearful of displeasing various fond relatives, had bestowed upon her, and until her first day in school Melissa Louisa Amanda Miranda Cynthia Jane Farlow had thought her seven fold designation very nice indeed. But from the opening day of school, when the whole room burst into laughter at her brave recital of her "full" name, she was determined to rid herself of at least two of her seven appellations. How she does so, and without giving offense to any of her loving relatives, is entertainingly revealed in this, the third, of Mabel Leigh Hunt's books for children.

Like its predecessors, "Lucinda," and "The Boy Who Had No Birthday," the "Little Girl with Seven Names" is children's literature, though this time appealing to slightly younger readers than those for whom her former books were penned; and, as did they, it, too, deals realistically with Quaker life against a background of pioneer Indiana.

Readers who have chuckled over the antics and adventures of Lucinda and David will find in this new work a continuation of the delightful humor which colored her former books and will again rejoice over her sympathetically vivid portrayal of child life in a setting which she knows intimately and interprets with consummate skill.

The delightful illustrations contributed by Grace Paull add immeasurably to the reader's enjoyment of the story.

LETTERS TO GERTRUDE, 1910-1913

EDITED BY MARY I. SHAMBURGER

The John C. Winston Company,
175 pp., $2.00

Among the students who gathered for the opening of the fall term at Westtown School in September of 1910 was a new pupil, a southern girl of fourteen who, in accordance with her own and her parents' desires was following the example set by her older brothers in thus going north to boarding school. The name of this newcomer was Gertrude, and it was to her that her parents, Lewis Lyndon and Mary Mendenhall Hobbs of Guilford College, North Carolina, addressed, over a period of three school years, the letters contained in this altogether delightful volume.

Written with no thought of publication, the letters were cherished by Gertrude until space limitations in her city apartment made their further preservation impossible. Many of them were then typewritten for distribution among members of her family and, subsequently, at the insistence of her friends, prepared for publication by Mary I. Shamburger, the editor of the book.

Friends who knew, loved, and admired Lyndon and Mary Hobbs need not be told of the "feast of reason and the flow of soul" which await readers of the book. Mary Mendenhall Hobbs was known throughout American Quakerdom, and both within and without the confines of her native State of North Carolina, for the lucidity and cogency of her vigorous pen, while her husband exhibited in his correspondence the imaginative insight and sympathetic understanding characteristic of all his personal relationships.

For many of our readers identification of the Hobbs's is superfluous; for those who do not know, however, we append the following summary. For practically forty years Lewis Lyndon Hobbs was closely and actively associated with the institution now known as Guilford College—first as student in and later Principal of New Garden Boarding School and then, after 1888, as President and President Emeritus of the College. Bound to Guilford by ties as strong and intimate as those which held her husband, the influence of Mary Mendenhall Hobbs, daughter of Nereus Mendenhall, teacher and Principal in New Garden Boarding School from 1839 to 1867, was felt throughout the entire period of her husband's administration. She was especially concerned that women share with men in the opportunity for higher education, and it was largely due to her efforts that New Garden Hall was erected at Guilford College and that the North Carolina State Normal and Industrial School (Woman's College) was established.

Given people such as these, possessed of an unusual power for self-expression, and living, in the midst of their duties and responsibilities, the "abundant life," it is small wonder that their letters to Gertrude should have, through the years, attracted and held a much larger audience than the often-forlorn little Southerner for whom they were intended.

As is natural, Friends, and especially those familiar with the various aspects of American Quakerism in the early twentieth century, will rejoice particularly in these pages. The letters are replete with references which to the initiated are full of meaning; names of "Weighty" Friends, accounts of Quaker gatherings both large and small, and details of educational procedure at both Westtown and Guilford which will for many reawaken cherished memories of a pleasant and long-gone past.

Let it be understood, however, that "Letters to Gertrude" is not a book which speaks to but a single sect. Persons totally unfamiliar with its Quaker background and allusions can read and enjoy it for the vivid picture it gives of a by-gone era, the decade just prior to the Great War, when life as it went on in a semi-rural, southern college community was gracious and leisurely and complete; and they can and will rejoice at the opportunity it affords them for knowing well the thoughts and feelings of such warm-hearted, keen-minded, and deep spirited persons as Lyndon and Mary Hobbs and for sharing with them, through the medium of their letters, the simple and homely details which made up their lives—the building of their home, "Arcadia," the burning of the barn, the varied interests and pursuits of their four sons, and their own constant endeavors to offer to an increasing number of young people an opportunity for an adequate and satisfactory education.

HOME AND FAMILY

BY JORDAN-ZILLER-BROWN

Macmillans, 418 pp. $1.60

The emphasis in recent years upon strengthening and enriching family life has resulted not only in new courses in colleges on marriage and homemaking, but also in the preparation of material upon a secondary level. Within the last two years a half-dozen textbooks on the family designed for secondary schools have made their appearance. "Home and Family" is in many ways the most usable of the lot.

The authors who have collaborated in this work are well fitted for the task. Helen M. Jordan and M. Louisa Ziller are teachers of Home Economics in high schools; Mrs. Jordan is also doing considerable research in family life in connection with Western Reserve University. J. Franklin Brown is a Friend, formerly of Western Yearly Meeting, who has written extensively in the field of secondary education.

There are certain strong points in this text that are well worth noting. First, the pictures are numerous and exceptionally well selected, including both

present-day pictures of happy, wholesome home life, and sketches as well as photographs of earlier American days. These are well supported by telling pictographs and diagrams of room arrangements and floor plans. These various ways of appealing to the eye not only create and sustain interest but reflect admirable standards in equipment, taste, and home relationships.

The comprehensive scope of the book is also to be commended. After the introduction, which motivates the study and gives an historical perspective, there are units which treat the material home, the personality factors, management, child development, the family as an institution and as a personal problem. Because of the wideness of its scope it succeeds in doing a thing that most other high school texts fail to do; it not only attempts to assist the student in solving problems of present adjustments in the home of his parents, but it also helps him to look forward to the transitional period in which he is achieving independence from parental control and sibling attachments, and making plans for his own marriage and homemaking.

A third feature of this text is the emphasis upon concrete, everyday situations. This aspect of the book is greatly strengthened by a section at the close of each chapter which includes questions for class discussion, optional group reports, optional individual reports, and references; in some chapters is added a selected fiction bibliography, plays, biography and autobiography, and magazines.

One criticism which might well be made is the small space given to and the lack of concrete assistance offered in the selection of a life partner. We would agree with the authors that (page 392) "Decision regarding a mate becomes, therefore, one of the most important that the American youth is ever called upon to make." However, the authors then proceed to give only ten pages in a volume of over 400 to the consideration of choosing a mate, the engagement and marriage. While the suggestions offered in this brief treatment are in accord with recent research studies, it is too abstract and general to be most helpful. No reference is made to devices recently developed to aid young people in the selection of a partner such as the Merrill-Palmer premarital contrast blank. Not more than five per cent of high school students ever receive intelligent help in this problem unless it is gotten in just such a course as this. Therefore it appears to the reviewer to deserve more and better treatment.

A similar criticism of the consideration given the engagement and the wedding seems justified. No suggestions are made as to some of the vital problems of later married life which should be thoroughly discussed during engagement and before marriage. Neither is any hint given of the legal and other details involved in a well-planned wedding.

However, this book is a distinct addition to the growing amount of material available in a study of family life. It should find a large place of service in high schools and might well be made available in private homes with young people of this age who are not receiving such instruction elsewhere.

CECIL E. HAWORTH.

Carthage, Indiana.

QUAKER EDUCATION IN BALTIMORE AND VIRGINIA YEARLY MEETINGS

BY WILLIAM C. DUNLAP

Science Press Printing Company, $4.00

A comprehensive and exhaustive survey of Quaker education as it arose and developed in Maryland, Virginia, Delaware, and adjacent parts of Pennsylvania, from the first settlements of Quakers in the latter part of the seventeenth century down to the present time, is given in William C. Dunlap's new book on "Quaker Education in Baltimore and Virginia Yearly Meetings."

While written to fulfill the requirements for a Ph. D. degree from the University of Pennsylvania, this authoritative book, based on extant manuscript sources, is a thoroughly readable and highly informative volume. Eight chapters are devoted to discussions of Quaker schools within the confines of the various Quarterly Meetings; others deal with Yearly Meeting schools, religious education, and the philanthropic outreach of the Society as it exhibited itself in the care and education of Negroes and Indians and in educational rehabilitation in the South in the trying days after the Civil War.

The body of the book is of course made up of source material of inestimable value to anyone who approaches the work from either an interest in the early activities of the Society of Friends or from a desire to know more about educational progress in America as demonstrated within definite limits.

These special readers the book serves admirably, but it also makes a wider appeal, for so skilfully has the author arranged and edited the mass of documentary material at his disposal that the casual reader will find within the volume much to interest him—illuminating sidelights on the personalities and processes of Quaker education that make good reading even if one knows little of the people and places mentioned and is not overly curious about the pedagogical technique therein described.

THE SEARCH FOR A NEW STRATEGY IN PROTESTANTISM

BY IVAN LEE HOLT

Cokesbury Press, $1.50

A man chosen to be President of the Federal Council of Churches has come to a position that gives him the right and duty to speak the mind of the churches. In this striking book, Dr. Holt has, in a fine way, sensed the needs and aspirations of countless church members.

To begin the reading of this book, is to finish it. The reader will sense, very soon, that here is one who is qualified by training, experience, and insight to expound Protestantism's problems and desires.

Five chapters treat such compelling subjects as "The Confusion in the Protestant World," "The Challenge of the Economic Crisis," "Efforts for a Larger Fellowship," "A New Approach to the Christian World Mission," and "Suggestions for a New Strategy."

Dr. Holt has not alone given a masterful discussion of each of the above topics, he has challenged thought and action even when the reader disagrees with him. The carefully prepared outlines, found at the beginning of each chapter, makes reading easy as one's interest is already stimulated.

The first chapter alone is worth the cost of the book. In it Dr. Holt discusses the various proposals of Schweitzer, Morrison, Niebuhr, Barth, Adler, and the Oxford Group.

One may easily disagree with Dr. Holt's assertion that Protestantism must unite or disintegrate but one will scarcely disagree with him in his insistence that there must be a new orientation to God and an elimination of conflicting agencies.

EDGAR H. STRANAHAN.

Wichita, Kansas.

MAKING FRIENDS WITH LIFE

BY JAMES REID

Cokesbury Press, $2.00

The author is a British minister. Here are fifty-seven of his sermons, each condensed into such space as to permit reading in a few minutes.

The purpose of these brief messages is to aid the reader in seeing that Christianity furnishes help to carry on in the midst of any and every situation, and there is a grip about the style which holds the reader.

A few of the titles will give some idea of the scope of subject matter: "Our Own Place," "How God Becomes Real," "When Illusions Break," "Our Limitation," "The Mood of Futility," "Changing the Yoke," "The Hour of Crisis," and "The Habit of Evasion."

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

QUAKER YOUTH OPENS A NEW DOOR
A MEMORIAL TO CAROLENA WOOD

It is more customary in these days to read of closed doors than open ones. Youth have passed through the open doors of educational training only to find the doors of occupation closing in their faces. Many of the one-time, rightly considered experiences of Youth have been made completely impossible for a large number of them as is shown by a statement issued by the Christian Youth Council of North America which pictures accurately the number of closed doors which confront not only young Friends and the Youth of America but also the Youth of the world.

"While appreciating the contribution our nations have already made to civilization, we must not be blind to the fact that millions of our fellows are unemployed and supported by charity; millions more live in the constant shadow of insecurity and fear; the majority even in prosperous times, dwell in poverty, while the wealth of the world is controlled by the few. Youth are denied the chance to prepare for a life work or if they do prepare they frequently find themselves in the long line of the unemployed. While Jesus taught the law of cooperation, we live in a social order that sets every man's hand against his brother; hatreds of race, nation, and class divide us. Professing to follow the Prince of Peace we blindly follow the militarists from one war to another, emerging from each with ghastly losses and nothing gained. Growing up to believe in the sacredness of personality and the value of the Christian home, we find ourselves denied the opportunity to establish homes of our own, or forced to compete in a life and death struggle for our security."

Churches, agencies and societies concerned with Youth as individuals, or in groups, are face to face with the serious question of finding ways in which some of these closed doors may be reopened or, better still, discovering new doors which cannot swing shut.

The Board of Young Friends Activities is attempting to open a new door. This effort is resulting in a Quaker Youth Center which is being developed at 811 South A Street in Richmond, Indiana, just back of the Friends Central Offices. The Board of Young Friends Activities has been housed during the past in a room in the Central Offices. But this did not seem adequate for their needs as they saw them. There seemed to be a place for a Center to which Young Friends from all parts of Quakerdom might gather from time to time for the fellowship which is so needed.

Life develops best in fellowship, and it is hoped that through the newly opened door of the Quaker Youth Center many young Friends may enter to find fellowship, courage, and renewed vision. There are often times young Friends on their way to some form of Summer Volunteer work who pass through and need a Friendly Home. This Center is meant to answer just such a need. It has been felt by some young Friends that there should be, in Richmond, which is the home of Five Years Meeting Quakerism, more of a demonstration of the Friendly way of life. It is hoped that in some humble way this Center may serve such a purpose.

Now for something about the Center itself. The Five Years Meeting owns a small, four-room cottage which is located just back of the main offices. At one time it was used by some of the Boards of the Five Years Meeting, but in more recent years it has been rented to tenants for residence. Local young Friends have taken over the responsibility for the repair work on the cottage, both inside and out. Young Friends have worked as individuals, and in groups, to transform what was a drab, little, insignificant house into a bright, cheerful fellowship center which they expect to be of great significance to young Friends. Every part of the place is to be, in its way, a demonstration of Friendly life and work. The furnishings, in so far as possible, are to come from centers where young Friends are working.

Every worth while project is always developed as, or dedicated to, something very special. The Quaker Youth Center is being developed and dedicated as the Carolena Wood Memorial. Carolena Wood was always a great friend of young Friends. She shared with them in their deeper concerns, understood the strivings of their spirits, and dared with them in their desire to demonstrate as well as dream of Quakerism as the way of life. Wherever there were frontiers that needed facing, whether in the Far East, on war-scarred battle-fields, in devastated "enemy" areas, or among dispossessed people in her own land, Carolena Wood was first to think of going to offer the gift she was so able to give—friendship. John MacMurray wrote, "What the world needs from us is love, not moving acts; friendship, not friendly services." Carolena Wood knew that very well. There are many kinds of memorials. We see them often times as grim reminders on every side. But monuments of wood or stone would be a poor memorial to one whose spirit could not be confined by any narrow barriers. Hers was the spirit that knew how to open doors, doors closed by misunderstanding and hatred. Though she has gone through a larger door into a freer way, her spirit is for many still pushing back closed doors.

When Carolena Wood was at the Five Years Meeting in October, the Secretary of the Young Friends Board, wishing she or some young Friend might in some way make it easier for Carolena Wood to get about, asked if there were something that she or some other young Friend might do. The answer came, "Yes, keep going on!" The Quaker Youth Center is devotedly dedicated to that spirit which so characterized the life and work of Carolena M. Wood. It seems only fitting that the first Quaker Youth Center to be developed in this country should be dedicated to such a spirit. The fact that it is launching its life in a little cottage does not mean it will be confined to little things. It is only a beginning but it indicates what may grow from it in the way of vital contributions to the life of the Society of Friends.

Local Young Friends have given of their time and labor to help make this first Quaker Youth Center possible. But this is not a project for one group alone. Many Friends, young and older, will want to share in some way, both because they believe in such a Center and because they welcome the opportunity to offer some tangible token of their deep appreciation of and affection for Carolena M. Wood. Several Friends have already contributed to help launch the project. The Quaker Youth Center will be dependent on the contributions of those Friends who are glad to share in helping to open a new door. Contributions sent will be used specifically to carry on the work of the Center and not for the regular work already carried on by the Board of Young Friends Activities. Contributions may be sent to the Quaker Youth Center, 811 South A Street, Richmond, Indiana. Checks may be made payable to S. Emily Parker, Secretary Quaker Youth Center.

The door of the Quaker Youth Center swings open wide. May the spirit of Carolena Wood rest like a benediction on all who find their way into a Friendly Fellowship and their way out to fields of Friendly service through this new open door.

"Behold, I have set before thee an open door."

THE WORLD CONFERENCE: A QUAKER LANDMARK

It would be interesting to preview the words which some Quaker historian, one-hundred years hence, will write concerning the Society of Friends during the first half of the twentieth century. With whatever phraseology he may catch the trend of our time, his work will undoubtedly include a recognition of the rapidity with which barriers were lowered and a new fellowship of Friends emerged, a rebirth which certainly will be described as a spiritual awakening rather than as an organizational arrangement.

The World Conference of Friends in 1937 is evidence that we are making progress in that manner. Friends are not drawing together by any legislative motive or device. Our growth in this direction is the natural and normal trend which must characterize any spiritually healthy religious group. In so far as we discover our need of each other in specific paths of fellowship and service, our drawing together takes place. It would spoil the central values of such a movement to attempt any immediate definition of our future in other terms. Ours is the growth of an organism, not a mechanism.

On this basis our different groups will come together without being under any pressure to forego something dear to one group which may not be a chief expression of yet another group of Friends. It is this attitude which allows the gentle inner compulsions of spirit to operate as we yield to the central attraction of our kinship. Kinship we do have, regardless of the years that have in some measure separated us from our historic past and from differing "branches" of other Friends. Can we but transcend the less happy areas of our history with deeper insight, we shall discover an underlying flow of kinship beneath the varying practices that are on the surface of our more tangible and corporate life. Who can discern what subtle and gradual changes may take place in those practices as we learn of one another in the hush of worship and the areas of common service?

Misunderstanding lies at the root of much of the dissension and turmoil prevalent among men today. Quakers have proclaimed a unique faith in the nature of men and the relationship which each holds to God. That faith bespeaks a high expectation from everyone, in whom some measure of the divine dwells. Having professed this faith from the beginning of the Quaker movement, it becomes us to pay the price of practicing it among ourselves. Plans for the coming World Conference indicate our willingness so to do.

Our barriers are much less a matter of history than of geography. Isolation means insulation. To remember the long distances over mountains, plains, and seas is to understand not merely our differences, but also to realize how those geographical barriers can be demolished. This can be done by one chief way—visitation, either by itineration of Friends or by conferences. The World Conference, with the added visitation of Friends before and after its sessions, will leave a deepened sense of kinship in its wake.

For many, the small conversational circles that will form in between sessions will be the chief values. One can not know Friends adequately by areas, for fundamentally they are not "Eastern" or "Western" or "English." Personal acquaintance with a Friend is necessary if our geographical thinking is to give way to more realistic and spiritual conceptions.

Our barriers are being lowered; our insulation is giving way. Shared currents of thought and communion will help us find our future, which, in a sense, we are not primarily seeking, but divinely risking for the sake of knowing the will of God for us and spending ourselves with his eternal purpose to bring to reality the family of God on earth. It will take self-surrender to descry beneath all of our present day confusion the realism of righteousness and to find our part as Friends in helping men to fulfill their high destiny within the purpose of God, seen in Jesus Christ.

ERROL T. ELLIOTT.

Richmond, Indiana.

IN JESUS

Inspired by "Refuse Him Not, O Builders!" by L. Willard Reynolds in September 17th issue of THE AMERICAN FRIEND.

In Jesus be our faith;
He holds salvation's key;
Divine and sacrificial love, alone
Avails to set men free.

In Jesus be our strength
Till we, stalwart of soul,
Shall scorn rich fare while men despair
And starve on stint and dole.

In Jesus be our hope
Till men their hate shall yield;
Till love, victorious, shall proclaim
War's scourge forever healed!

In Jesus be our rest
While still we labor on
To know to do His will nor ask for ease
Till heaven and earth are one!

RUTH SMELSER.

Muncie, Indiana.

RECENT ACTIVITIES AT INDIANAPOLIS

From the Indianapolis, Indiana, Meeting comes a full report of recent activities there. Programs following the regular Friday night suppers are in full swing again. On October 16 Laurence Hadley of Purdue University gave an address, and on October 22, following Monthly Meeting, an informal farewell social for O. Herschel Folger and family was held in the church. The Folgers left immediately after the morning service on October 25 for Whittier, California, where Herschel Folger will serve as pastor of the First Friends Church. The Peace Committee will have charge of the program on October 30, with Florence Carpenter and Fred Mushrush discussing their experiences at the Mid-West Institute of International Relations at Northwestern University last June. On November 13, Errol T. Elliott, the new pastor, and his family will be welcomed with a banquet and a reception.

George A. Walton, Principal of George School, spoke at the morning service, October 18, on the great need of continual striving for spiritual development. On October 25 Herschel Folger preached his farewell sermon, using as his theme "Come and See." Henry J. Cadbury will be the speaker on the morning of November 1; his talk will be based on the work of the American Friends Service Committee. On November 8 Errol Elliott will preach his first sermon as new pastor of the meeting.

Willard O. Trueblood will open the Local Preaching Mission in the Indianapolis Meeting on November 15, continuing through until November 22. He will speak both Sunday mornings and every week night except Saturday. A young people's meeting has been planned for Friday night of that week.

The American Friends Service Committee of the meeting, under the chairmanship of Frances Streightoff, has outlined a very active program for the coming year. Members of that committee are planning to attend the Conference on Race Relations and the Mid-West Meeting of the Service Committee to be held at Richmond, October 30 to November 1.

In memory of Lura Hunt, recently deceased, the Women's Missionary Auxiliary is starting a fund, contributions to which will apply on a scholarship for a girl or boy to attend Friendsville Academy, Friendsville, Tennessee, in the work of which she was much interested.

To fill the need for a recreational program for girls ten years of age and older, a Girl Scout troop has been organized under the leadership of Agnes Calvert. The group will meet weekly following the usual Friday night church suppers.

QUAKERDOM · AT · LARGE

Levi T. Pennington, President of Pacific College, is appearing on the lecture platform with Kathleen Norris, well known American novelist, in a series of mass meetings scheduled by the Emergency Peace Campaign to occur this Fall in the principal cities of the Pacific Northwest.

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Arnold and Lois Vaught will leave their West China station on furlough the middle of November, and plan to sail Europe-ward from Shanghai on December 15. They expect to visit the Friends Centres in Geneva and Paris, and will spend some time in England before sailing for their native shores.

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Many, many Friends from coast to coast will be interested to know that November 16 will mark the ninetieth birthday anniversary of Sarah J. Swift, whose address is 124 Russell Street, Worcester, Massachusetts. We rejoice with her in advance in the greetings of love and appreciation that will be showered upon her.

* * * *

Friends in attendance at the 1935 sessions of the Five Years Meeting will remember the Canadian delegate, Dr. Berta Hamilton, of St. Andrew's College, Scotland, and Toronto University. Formerly coordinator of the Family Council of Mills College, she has recently been appointed headmistress of St. Christopher's School in Westfield, New Jersey.

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Enrollment at Guilford College this year has increased beyond all previous records, three hundred and forty-four students being entered for the first semester, according to a recent letter from Clyde A. Milner, President. Since Guilford has equipment for only two hundred and forty-two boarding students, this large enrollment is made possible by the many students attending from Greensboro, North Carolina.

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Clarence Keever, a Dunker who, as a conscientious objector, engaged in reconstruction and relief work with the American Friends Service Committee in France in connection with the Great War, died at Greeley, Colorado, October 4, following a long illness. Formerly connected with Manchester College, North Manchester, Indiana, as student and teacher, he later engaged in college work at Greeley. He is survived by a wife and two sons.

* * * *

Concha Castaneda, a graduate of Friends School in Holguin, Cuba, of the University of Havana, and who was granted a degree from Earlham College last Spring after a year of study, has recently been appointed by the Cuban government to study the educational methods of the countries of Europe. On November 3, she will sail from Havana to enroll in the University of Berlin, where she will begin specializing in a study of the educational centers of Germany, Belgium and France.

NEWS OF OUR MEETINGS

Raysville, Indiana, Meeting, numbering only thirty-five active resident members, was very grateful for the privilege of Willard O. Trueblood's helpful presence on the night of October 6. Friends from Knightstown, Spiceland, Charlottesville and New Castle were also present and gave interested attention to his impressive sermon on the text, "Whatsoever he saith unto you, do it." (John 2:5).

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Homecoming services and Promotion Day exercises in the Sunday School were observed October 4, at the Centerville, Indiana, Meeting. In the morning service a good sized audience listened to the sermon given by the pastor, Maude Carter Smock, after which an excellent dinner was served in the basement of the church. In the afternoon service R. Aaron Napier of Winchester gave the message. The young people of the church had charge of the well attended evening service, when Wilbur Brown spoke. The evening offering is to be used by the young people to beautify their Christian Endeavor room.

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Errol T. Elliott of the Central Offices recently addressed a union meeting of Wilmington, Ohio, Churches on the imperative need for stronger bonds of fellowship among Christian peoples if war is to be averted. . . The various missionary societies of the city united in bringing to Wilmington on September 27 the Fisk Jubilee Singers who gave a concert of spirituals and hymns in the well-filled Wilmington College auditorium. Thomas E. Jones, President of Fisk University, accompanied the Jubilee Singers and gave a talk on their work and that being done at Fisk.....Dr. Howard E. Hamlin, Assistant Professor of Physiology at Ohio State University, speaking under the auspices of the Five Years Meeting Board on Prohibition and Public Morals, addressed grade and high school pupils and college students of Wilmington on temperance. He also spoke to an adult group at a mid-week meeting in the meetinghouse. . .Virginia Peelle, President of the Woman's Missionary Union, and Myrta Mills, accompanied by two Friends of the Highland Meeting, attended Kansas Yearly Meeting at Wichita; afterwards they went to Oklahoma, in order to visit our mission fields there.

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Following a month's vacation in Spiceland and New Castle, Indiana, the pastor of the Forest Avenue Meeting at Portland, Maine, Lindley J. Cook, and family, have returned to their work with renewed courage and enthusiasm. . . James A. Coney, Evangelistic Superintendent for New England, was a special guest at the meeting recently. He showed pictures and gave an interesting talk on Quakerism in North America. After having been closed through the summer vacation months, the Sunday School re-opened with a Rally Day program on October 4, at which seventy-one persons were in attendance.

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Ida T. Parker, who for the past few years has had a position at the Lutheran Children's Home at Springfield, Ohio, has taken up the pastoral work in the Economy, Indiana, Meeting.

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A new Friends meeting has been started at Utica, New York. First held, October 11, at the home of Howard and Miriam Osler, it is an All-Friends meeting and includes people from Colgate University and Hamilton College as well as from Utica. The group plans to meet every two weeks at the home of the Oslers. For the time being, Anne Garrison of Hamilton, New York, is serving as Clerk.

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Rally Day at West Branch, Iowa, October 4, was built around the theme of "Open Gates." The platform, decorated by the young people's class, represented a lovely flower garden scene, with gates opening into it. The primary department, assisted by the officers of the Sunday School and the pastor, who gave brief talks, presented an enjoyable program. A bountiful dinner served in the church dining room was followed by a reception for the pastors, Taylor and Irma Guthrie, and family. Visiting and a program of talks and music gave pleasure in the afternoon. . . The Christian Endeavor group sponsored a successful and well attended "Penny Supper"

served in the social rooms of the church on the evening of October 14.

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On the evening of October 15, Friends of the College Avenue Meeting, Oskaloosa, Iowa, gave a reception at the church for Frank and Rebecca Dell, their new pastors, whose presence among and messages to them have been much appreciated, and for the students and faculty members of William Penn College. A large number of persons enjoyed the covered dish supper, the interesting program, and the prayer service which followed. . . . Christian Endeavor has taken on new life and interest, and a junior group has been organized with Rebecca Dell as superintendent. . . The Sunday evening services on October 18 were in charge of twelve young men and women from the gospel teams of the college, members of which gave definite testimony as to what the Christian life had meant to them. . . . Several of our members attended the National Preaching Mission services at Des Moines. Our meeting will cooperate with this movement by holding services throughout the week of November 15 to 22.

HOMECOMING SUNDAY AT CARTHAGE

A most delightful occasion to Carthage, Indiana, Friends was Homecoming Sunday, October 11. A bright October day, after three days of almost steady rain, immense dahlias and lovely gladioli carefully nursed through autumn weather by members for the occasion, and the smiling faces of returning friends, all helped to make the atmosphere appropriate for the event. A total of 77 guests registered from outside the community, representing four different states.

Promotion exercises featured the Sunday School hour. During morning worship the roll of members was called, each family group responding by standing. Cecil E. Haworth, the pastor, gave the morning address. A sumptuous dinner served by the Social Committee put everyone in a jovial mood for visiting.

The afternoon program was especially enjoyable. Mary Ann Kullmer, formerly of Carthage and now a first violinist in the Indianapolis Symphony Orchestra, was the guest artist. Miss Kullmer had directed the ten-piano ensemble of the local Choral Club on the Friday preceding, which had also occurred at the Friends meetinghouse. The address of the afternoon was given by O. Herschel Folger, retiring pastor of First Friends in Indianapolis, who was a Carthage "boy." With characteristic wit he reviewed some of the pranks and experiences of his boyhood in this community and in a more serious mood called us to the responsibilities of the future.

Others who helped to make the afternoon a memorable one were Thomas and Eleanor Cox and daughter, Caroline, of Anderson, who are always welcome here, especially when they bring music under their arms; the Ladies' Quartet from the Choral Club; and the other ministers from the town and from two other Meetings in Walnut Ridge Quarter.

One feature in which local people took pride was the extensive repairing and redecorating which had been done on the meetinghouse.

VERMILION QUARTERLY MEETING

The October sessions of Vermilion Quarterly Meeting, Western Yearly Meeting, were held, by adjournment, at Georgetown, Illinois, October 9 to 11. In the opening session on Friday morning the Yearly Meeting Superintendent, Frederic A. Carter, and wife were acceptably present, when he preached an inspiring sermon on evangelism.

The young Friends of the Quarterly Meeting, under the sponsorship of Mildred E. Thomas, Superintendent of that department, gathered at Friends Chapel on Friday evening to make tentative plans for the 1937 Yearly Meeting Young Friends Conference. Under the direction of Edna Pritchett and Ruth Scott, a peace play was given by the young people's classes of Friends Chapel, after which Frederic Carter spoke briefly but with earnestness and conviction. A short social hour, with refreshments, concluded the evening's activities.

On Saturday morning Frederic Carter again spoke, bringing another message on evangelism and our responsibility for it. Sylvester and May Jones, and Alice Shaffer and her mother, of Chicago Quarterly Meeting, were welcome guests at this time. After an hour for lunch and social relaxation, the meeting convened. When the routine business had been disposed of, the Yearly Meeting Superintendent outlined the proposed departmental work of the church for the coming year as planned by the Executive Committee. Sylvester Jones told of the Friends World Conference to be held in September, 1937, near Philadelphia, and May Jones presented a peace petition to be circulated for signatures by our local peace committees.

Following attendance at their usual Sunday morning worship services held in their own meetinghouses, Friends of the Quarter met in the afternoon at Vermilion Grove for the Quarterly Conference on Religious Education, at which Mary L. Canaday presided. Following a short program, an impressive memorial service for the late George H. Moore and wife, Jane D. H. Moore, was held, when a monument recently erected at their graves in the Vermilion Grove cemetery was dedicated. Besides being a teacher, minister, and pastor for many years, George Moore was for ten years chairman of the American Friends Board of Missions. That Board took the initiative in securing the memorial stone, and Sylvester Jones, a missionary in Cuba while George Moore was chairman of the Board, spoke appreciatively of the high quality of service rendered by the deceased. William P. Holiday, an ex-congressman, also spoke in tribute to George Moore.

The last session of the Quarterly Meeting was the union one held in the Ridgefarm meetinghouse on Sabbath evening when Georgetown, Pilot Grove and Vermilion Friends, together with members of the Federated Church of Ridgefarm, heard Frederic Carter's powerful message on "The Cross."

THE LITTLE CHIMES OF AVALON

O little chimes of Avalon,
It matters not where I may be,
In Lotus-Land or Arcady,
I ever hear you calling me
To lure me back to Avalon.

O fairy chimes of Avalon,
Your distant melodies I hear
Intoning on my inward ear
As if in dreams; and yet so near—
The chimes that sing in Avalon.

O haunting chimes of Avalon,
Your undulating harmony
A thought entrancing brings to me
Of mermaids rising from the sea
To hear the chimes of Avalon.

O little chimes of Avalon,
It matters not where I may be,
In Lotus-Land or Arcady,
I ever hear you calling me
To lure me back to Avalon.

ALBERT W. MACY.

Pasadena, California.

INTERNATIONAL HOUSE AT WASHINGTON

Washington, D. C., Friends are happy to announce that room for transient guests, at one dollar and a half per person, is available in the International Student House, 1708 New Hampshire Avenue. Grace S. Lowry, House Director, will be glad to arrange accommodations for visitors, but reservations must be made in advance.

The Housewarming there, on October 4, was a very happy "official" opening.

Three members from the staff of the International House in New York City were present. Gifts arrived from the Chinese Students' Clubs of Baltimore and of Washington, and from the Washington International Club. Individuals among the foreign students in the city brought lovely pieces of tapestry. Some two hundred people came to the reception to meet Hannah Clothier Hull, William C. Biddle, Clarence E. Pickett, and Grace S. Lowry who, with several Washington Friends, represent the American Friends Service Committee on the Board of Management, and to see the house from roof to cellar!

Resident students and members of the International Club, which makes the house its headquarters, were gracious hostesses. Many wore their national costumes. Everyone expressed keen delight with the House—its "homeyness," the spirit of friendship and good will permeating it, and above all else, the great opportunity it presents as a center for the foreign students in this city.

E. Margaret Easterling, who spent the summer travelling in Europe, gave a most interesting account of her experiences, including attendance at the World Sunday School convention, in Oslo, at the Irving Street Meeting, Sunday night, October 4.

Leslie D. Shaffer has already been in Washington to meet with a local committee planning for the annual Fellowship Conference, to be held here the last of January.

The Adult Study groups at both the Eye Street and Florida Avenue Meetings are planning to use the World Conference Commissions for their study programs this year.

OUR TASK AS CHRISTIANS

(Continued from page 458)

high and holy objectives and, with God's help, seek earnestly to attain them. Some years ago I visited a museum in Hastings, Nebraska, where my attention was particularly attracted by a collection of stones from Adams County, in that State. Some of the stones were in the rough, others were polished so as to make them wonderfully beautiful. God had created the stones as they originally were. Human minds and hands had worked with God in producing the lustre and beauty of the polished ones. So it is with you and me in the church school of Christian living. We receive life in the rough and work with the equipment and tools supplied and with God in refashioning life until the lustre and beauty of Christ's presence shine through.

Traverse City, Michigan.

RALLY MONTH AT MUNCIE

October has been Rally Month at the Friends Memorial Church in Muncie, Indiana. Each class in the Bible School has been making a special effort to increase its attendance record during October in order to reach the goal of five hundred set for Rally Day on November 1.

On the evening of October 14, the officers and teachers of the Bible School, together with the Bible School Committee, and their families gathered in the church basement for dinner. Arend Vlascamp acted as toastmaster, with responses given by Lida Jones—The Value of a Goal; by Gerald Miller—How to Attain Our Goal; and by Claude Williams—After Rally Day—What? A rousing song service added to the enthusiasm of the occasion.

As a part of our Rally Month program a "Back to Morning Worship" movement has been in progress. Sunday morning, October 11, Howard W. Cope preached acceptably on the subject of "One Body in Christ." In the evening Robert Harkness, the Australian composer and author of many of our well loved hymns, gave a recital, singing and playing his own compositions. A unique feature of his interesting program was his composing of melodies for any suggested verse of scripture or hymn.

A PICTORIAL SCRAPBOOK OF QUAKER EDUCATION

One of the most interesting and valuable projects now under way in the recovery of Quaker history is that of the production of a scrapbook which will contain pictures and descriptions of all the educational institutions of Friends in America. This work is being done by Dr. W. V. Coffin, of Whittier, California, with the help of a strong committee appointed by his Monthly Meeting. It was the privilege of the Editor of THE AMERICAN FRIEND to sit down with our longtime friend, Dr. Coffin, one day this past summer, and go over with him some of the valuable material he is collecting. He has a big idea in which we were glad to encourage him.

The pictures collected are already numerous, but completion of the task is difficult because of the scarcity of pictures showing the log Monthly Meeting schools and meetinghouses and the sod buildings of the prairie States erected in pioneer times by migrating Friends who settled in the wildernesses of Ohio, Indiana, Illinois and Iowa and, a little later, Kansas, Nebraska, and Oklahoma. However the collectors have a few of these pictures, and they believe that there must be similar ones stored away in unfrequented places or in the possession of present-day Friends. The committee will be glad to secure such pictures and to see that they are preserved, with descriptions which will be valuable for the enlightenment of future generations. A printed and engraved book may be made of them.

For a like purpose, Dr. Coffin's committee is also seeking anything available in the line of Quaker antiques, and will gladly pay postage or transportation charges on whatever may be sent. Before it is too late, it is proposed that a permanent collection of bonnets, hats, and so forth, be made. All interested are asked to write William V. Coffin, 519 Earlham Drive, Whittier, California.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

THE GLORIOUS GALILEAN

By J. W. G. Ward

Cokesbury Press, $2.00

This is indeed a different book, containing as it does "Imaginary Narratives of Some Who Met With Jesus." Seventeen well-chosen individuals tell of their experiences with Jesus and the impression he made upon them. In the list are included the most interesting characters found in the Gospels.

Readers will profit most as they keep in mind that the accounts are not intended to be strictly biblical in content.

The author, however, has not done violence to the Scriptures, but has simply studied the silences and gaps and filled them in with his own ideas.

Adults and others fairly well versed in the Gospels may read these stories with great profit. Customs followed by people of Bible days are faithfully pictured. The "testimony" of each speaker gives one a fine appreciation of that person and above all, the Galilean is made Glorious.

EDGAR H. STRANAHAN.

Wichita, Kansas.

HARVEST FESTIVAL GIFTS FOR FRIENDSVILLE

A Harvest Festival, to be held on the evening of November 20 at Friendsville Academy, Friendsville, Tennessee, is being sponsored by the Women's Missionary Society for the benefit of the boys' and girls' dormitories of the Academy. Contributions, or suitable donations of any kind, will be gratefully received and may be sent to Marvin Jones, Principal of the Academy, who will make proper disposition of them. A similar celebration held last year proved so successful that it is hoped these Harvest Festivals may become annual fall events.

VICTORIOUS LIVING

BY E. STANLEY JONES

A new book by this widely-known Christian is certain of an enthusiastic welcome—and this one deservedly so. This is a book of daily devotion, its theme being the fullness of life and its daily cultivation. Dr. Jones is perhaps better fitted than anyone else to write on the subject of "victorious living," for his life is aglow with the gospel he preaches.

$2.00

FRIENDS BOOK AND SUPPLY HOUSE

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WILLIAM FURNAS

On September 4th, 1936, after a short illness of pneumonia, William Furnas, of Fairfield Meeting, near Indianapolis, died at the age of eighty-five years. Born November 4, 1850, on the same spot where he died, on the farm which has been in the hands of the family since it was purchased from the government by his father, Joseph Furnas, he had filled out a long, quiet, but useful and inspiring life.

Being a farmer by training and interests he had remained on the land most of his life and managed his own farm up to the last four days of his life. Leaving his home primarily for the purpose of educating his children, he and Deborah Furnas, his wife, became Superintendent and Matron of Earlham College in 1902. They had two successful periods of employment there from 1902 to 1907 and from 1909 to 1912. They were deeply respected and loved by the students of those college generations. A former student says, "As I look back at it now their presence was one of the finest things Earlham had to offer at that time. I have had a good deal of experience in colleges and universities and I have never found a finer thing in any college than the quiet, dignified influence of William and Deborah Furnas."

Willam Furnas attended Earlham College as a student 1871-1873, after taking his earlier education at a private Friends school maintained by Fairfield Friends Meeting. He was married to Deborah W. Moore of Milton, Indiana, January, 1880, with whom he spent nearly fifty-six years of happy married life. She and one daughter, Marcia M. Furnas, head of the Loan Department of the Indianapolis Public Library, Paul J. Furnas, treasurer of the Sandura Co. of Philadelphia, and Philip W. Furnas, head of the Department of English of Guilford College, and six grandchildren survive him. He was before his death the only living representative of his own generation.

The life of William Furnas was like the light of a lamp which perhaps shed its beams not so far as a national or international beacon, but which was kept always burning with a steady and a dependable beam. He was in a remarkable sense sincere, honest, kindly, genial religious, and above all steady, one who had few inequalities of temperament and who exercised unusual self-control. He had that honor which is greater than that of him who taketh a city. He had a deep interest in religious things and devoted himself to his meeting, at the head of which he sat for a number of years up to the time of his death. He was one of the group which helped to organize West Richmond Friends Meeting, Richmond, Indiana, while it still held its meetings in the Earlham College buildings. At Fairfield he taught a Sabbath School class of young men for a long time and said that he looked back on that as one of the best works of his life. He was conscientiously opposed to investing in stocks which promised inordinate profits. He was loved by men with whom he worked and with those who worked for him and he had a reputation for generous honesty in his business dealings. His was a life characterized by honesty, fine feelings, and inspiring simplicity. How many of the problems of our nation today would be easily solved if every one followed the sane and simple philosophy of life which was his!

WHEN DARKNESS FALLS

Day dawns;
Night falls.
The steady sweep of time rolls on.

Some times a way so devious and obscure
Encompasses my soul,
That only Faith, her candle held aloft,
Can light the path.

At other times, the curtain lifts,
And bright before my dazzled eyes,
I see God's purposes shine through.
Today I railed at fate;
I cried aloud, and in my anguish, begged to know,
Why life should be so hard.
Tomorrow I shall smile, and bless the very woes,
That held me crushed to earth.

Oh Lord, upon my heart engrave
The lesson, that the weary years have brought,
That when the darksome night is past,
The glorious dawn shall follow fast;
Night falls;
Day dawns.

GLADYS H. HARTMAN.

Wilmington, Ohio.

BIRTHS

MILNER—To Arthur H. and Helen P. Milner, Leesburg, Ohio, August 14, 1936, a son, Arthur Neil.

WILLIAMS—To Noel J. and Elvira Morgan Williams, Milford, Iowa, on October 9, 1936, a daughter, Ruth Alice.

MARRIAGES

POSTLETHWAITE - MILNER — At Washington, D. C., August 21, 1936, at the home of the bride's mother, Mrs. Harvey O. Sargent, Eloyse Sargent Postlethwaite to Charles Fremont Milner of Leesburg, Ohio, and Guilford College, North Carolina. Clyde A. Milner, President of Guilford College, minister.

DEATHS

HODSON—At the home of her son near Argonia, Kansas, October 10, 1936, Eunice Carter Hodson, aged nearly ninety years. The daughter of Ira and Elizabeth Carter, she was born near Clayton, Indiana, December 12, 1846, and was married to Elias Hodson, March 15, 1872. They made their home in Indi-

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ana for several years, but moved to Argonia in 1910. Eunice Hodson was a birthright Friend, and a woman of sterling Christian character, courageous and serene in the midst of the vicissitudes of life. In point of years, she was the oldest member in the Argonia Meeting.

HUNT—At Indianapolis, Indiana, on September 24, 1936, Lura Harold Hunt, daughter of Dr. Cyrus N. and and Ella S. Harold. Born May 27, 1880, she was a graduate of Shortridge High School, Indianapolis, and of Earlham College. She served as President of the Earlham Club of Indianapolis, and no task was too difficult for her to undertake for her Alma Mater. On June 30, 1908, she was married to Cleo L. Hunt. She was a most hospitable hostess and their love of music formed a large part of the enjoyment of their home life. She gave herself with untiring energy to the work of the First Friends Church of which she was a member. She served as Secretary on the Bertha Ballard Home, and was especially interested in missionary work, having for years supported a mountain girl. Her many friends will long cherish the memory of her gracious, appreciative spirit. Funeral services were in charge of O. Herschel Folger, with burial in Crown Hill Cemetery.

WILLIAMS—At his home in Huntington County, Indiana, on September 28, 1936, Cyrus Williams, a minister. The son of devout Quaker parents, James L. and Nancy Chance Williams, he was born in Grant County, Indiana, near Upland, September 11, 1860. He was united in marriage on November 5, 1882 to Ida M. Capper who died eight years later. On March 6, 1892, he was married to Lillie Newman of Huntington County. To this union were born three children, one of whom, Eva Gordon, survives. Converted at the age of twelve, Cyrus Williams was, some twenty years later, recorded a minister by Fairmount Quarterly Meeting, and served many Indiana meetings as pastor: Pleasant Plain, Milo, Pleasant View, Olive Branch, Walnut Corner, Fiatt and Rockford. His work in Wells County was especially fruitful and along with Myra Webster he was responsible for the organization of the three Friends meetings there. When the Barbers Mill Monthly Meeting was set up he was appointed its Clerk, an office which he held for several years. Funeral services were conducted at the Rockford Meetinghouse by Scott Duncan, assisted by the pastor, Clinton Pearson. His wife and daughter, one brother and one sister survive.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, members of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

WESTERN FRIENDS BOOK AND SUPPLY

A supply agency for Friends of the far-western states. Church and Sunday School supplies, religious articles for personal use, Bibles, new and used religious books. Kenneth L. Eichenberger, Mgr., 5706 N. Albina Ave., Portland, Oregon.

NOTICE

When visiting Denver, Colorado, find quiet, homelike rooms at a reasonable rate in a Friend's home at 2920 W. 32nd Ave. Phone Gallup 1900. Bessie Mathias.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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